1:Stanford U. S-4, 5 1956 AF16 SWChina
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434 the demands of the Communist cadres. In many cases farmers found it impossible to feed themselves and their families. In urban areas the per capita ration was too small for the maintenance of minimum subsistence standards.

VII. TRADE FAIRS

543 In order to stimulate trade and facilitate
443 the interflow of commodities between the
438 urban and rural areas, the Chinese Communists have held a number of "Local Produce Fairs" in most of the principal cities throughout Southwest China. Some of the more notable fairs held in 1952 are shown in the following table:

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Table 7. Local Produce Fairs in Southwest China, 1952. *

Fair	Location	Trading Volume (Million)
Southwest Commodity Fair	Chungking	¥566,600 ($22.7)
Ch'wanfei Third Native Products Fair	Nanchung	¥205,900 ($ 8.2)
Ch'wannan Commodity Fair	Lu-hsien	¥107,600 ($ 4.3)
Ch'uansi Commodity Fair	Chengtu	¥ 73,000 ($ 2.9)
Yunnan Second Commodity Fair	Kunming	¥ 69,600 ($ 2.8)
Kweichow Native Products Fair	Kweiyang	¥ 34,900 ($1.4)
Kweiyang Municipality Native Products Fair	Kweiyang	¥ 74,000 ($2.9)

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Total	¥1,248,500 ($49.9)

* Economic Weekly, Shanghai, May 28, 1953, No. 28, p. 7.

1:Stanford U. S-4, 5 1956 AF16 SW China
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543 In 1952, the total trade volume of
443 these fairs amounted to US$49,900,000, of
438 which the fair in Chungking, the commercial center of the region, accounted for approximately 45 per cent.

CONCLUSION

000 The Communists plan intensive development of railway and highway transportation in Southwest China. The completion of the Chengtu-Chungking Railway was of considerable importance to the utilization of the industrial and agricultural resources of Szechwan Province. The completion of the Pao-chi--Chengtu Railway will link the Southwest with the Northwest and will be of great strategic value to the Communists in case of war.

At the time of the building of the Chengtu-Chungking Railway, a number of cases involving the corruption of Party cadres were brought to light. Many cadres accepted bribes from contractors who were anxious to sell the government inferior materials or who had economized by doing a shoddy job of construction. These practices, according to the Communists, accounted for the collapse of several bridges shortly after completion.

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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(Courtesy Nat. Geog. Soc.)

PLATE 51.—THE LI-CHIANG MARKET ON SHU-FANG KAI

麗江四方街

Looking east. Everyday is market day between 10 a.m. and 3 p.m. Na-khi women are the traders.

[p.108C]

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

They contract for the bringing of a lunatic to his right mind. 791 789

They arrange for the removal of a ghost from a house. If houses have uncanny sounds or have the reputation of being haunted or are troubled with snakes, insects or other vermin, the geomancer fixes a lucky day and invites a sorcerer to assist him drive out the pests or ghosts.

Divining by copper cash is called *Wên Wang kua.* On the side of the cash are Chinese characters, that side is known as *ma tzŭ* (麻子). The side with Manchu characters is known as the *mo êrh* (末兒). Three cash are used and the count kept as to how many *ma tzŭ* or *mo êrh* show in six throws of the coins.

Mei hua shu (梅花數), to divine by whatever the divining person may carry in the hand or on the person is known as *sui chi ying pien* (隨機應變), to answer as occasion demands.

They also divine by the use of the six *jên* (壬) or combinations in the sexagenary cycle ; by this method it is said that they can find out the name, dwelling place and likeness of a thief and where he has hidden the stolen goods, and other necessary details.

There is a method of divining invented by Shao K'ang-chieh of the Han dynasty. It was largely prophetic and dealt with the future of the country. Though this method is still used, few if any are able to understand it fully.

Ch'i mên tun chia (奇門遁甲), to divine by an appeal to the stars. This method is generally used in connection with prophetic prognostications.

Divining by the use of dominos is a method used to fix the dates for marriages, to find lost articles or a lost relative, or when wealth may be obtained.

The Itinerant Vendor

Pedlars sell spirit charms from such idols as the Ling kwan and the T'ien shih ; both are to prevent or to heal diseases. 778 443 789

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

443 778 789 They sell the spirit cat which is the figure of a cat painted on paper with the charm 勅令, *chih ling*, written on it. Also the pictures of Chung K'uei (鍾馗), which ward off demons. He was a scholar of the T'ang dynasty. Scholars take his pictures to the examination boxes to keep away demons during the examinations.

They also sell pictures of the hills and valleys, of flowers and bamboos (generally as scrolls), of various birds and animals, also a well-known set of four Chinese pictures of fisherman, woodman, farmer and student.

Imitations of ancient styles of writing are also hawked about.

Mai hsin wên is the news vendor. Sometimes the news is purely of an idolatrous and superstitious nature, at others it is political and agitating.

Chu-ko Liang is believed to have written a number of prophetical sayings, which he had engraved on stone slabs and buried; every now and then one of these is reported to have been dug up and the inscription printed in cheap book form and sold as reliable news. There is an unlimited supply of words and examples from the lives of eminent men printed and sold, as well as stories of the efficacious and healing power of the idols, or how these idols meted out retributions to the wicked, or prescribed a medicine to stop a plague.

Another work sold is the prophetical utterances of the celestials as contained in the *Kuan Yin ching* or the *T'ai Yang ching*.

Others sell *ch'uan su ko* (勸俗歌), ballads which exhort the people against gambling, wine and fornication, or illustrated booklets which describe the evils of opium.

ITINERANT BUDDHIST AND TAOIST PRIESTS, *Hsing chueh sêng* (行脚僧), and *Yu fang tao* (游方道)

792 It is commonly said that this class of persons will surely find some way of taking revenge if offended. It is also said that all the physiognomists belong to the palliative business and the palliatives come under the priests' rule. Their

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

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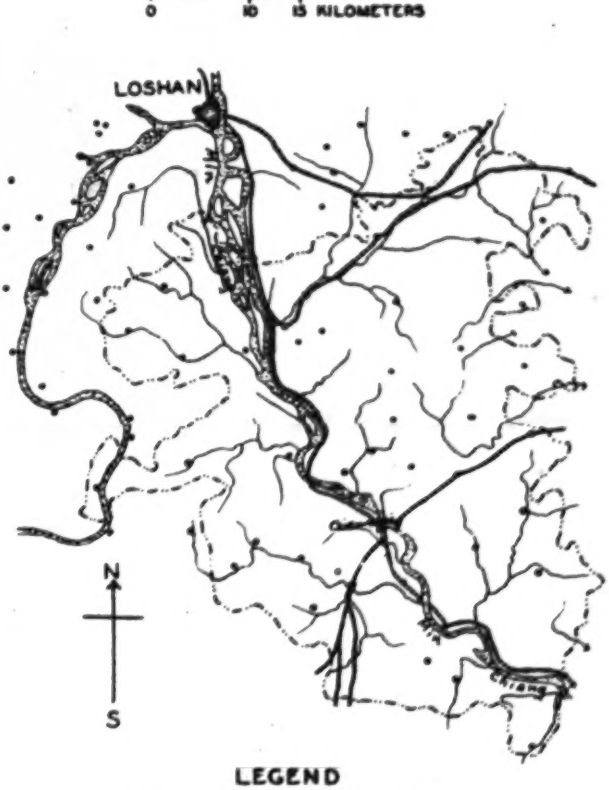
FIGURE 14

DISTRIBUTION OF VILLAGE FAIRS CHIEN WEI, SZECHUAN



Adapted from Spencer, J. E. Econ. Geog., Jan. 1940.

[Face p. 24]

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

3. The Village Fair--An Important Rural Institution of the Basin

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The village fair is an important institution in the rural life of the Szechuan Basin. Such fairs, though quite common in many rural parts of China, are especially widespread and colorful in the Basin, and command great geographical interest. On account of the rugged and dissected topography, and consequently the detached character of the settlement forms in many parts of the Basin, there has been a greater and a more urgent need for some such institution than in much of China.

In many cases the village fair, locally known as "Chang" or enclosure, is the sole place where farmers living in isolated farmsteads and small detached settlements buy and sell their products. The village fair, therefore, is one of the most vital channels of rural economy in many parts of the Basin, particularly in the more hilly areas.

Ordinarily, the sites of the fairs are chosen on the more spacious and flat areas. On account of the scarcity of such areas in many parts of the Basin, however, most of the village fairs are rather limited in extent and consequently over-crowded. Normally they are either on the flat tops of moderate hills, or at the saddle or divide of two hills. In many cases they are held at places where temple grounds are available. The fairs are commonly spaced about 10 li (one li equals approximately a third of a mile) apart, and seldom are separated by more than 30 li. The spacing depends upon the local topography and the conditions of settlement. Because there is no means of transportation in many parts of the Basin, the ideal spacing is at a distance of less than twenty li, i.e., within walking distance of each other, so that the farmers in the areas between the fairs can make a round trip within one day. In most cases, as in the Chien Wei district of the western Basin, the interval between the village fair is about four or five miles, or a little over fifteen li[1] (Fig. 14).

The fairs are run on a definite schedule of dates, the frequency of which depends upon the volume of business the village commands. The usual schedules are 1-4-7, 2-5-8, or 3-6-9 days, alternating from place to place so as to suit the convenience of the inhabitants of the various areas nearby. The sequence and the

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[1] J. E. Spencer, "The Szechuan Village Fair," Econ. Geog., XVI, No. 1 (1940), 54.

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

frequency of fair days is so adjusted as to reduce competition among the neighboring localities and to afford the greatest advantages to both buyers and sellers. The smooth operation of these schedules illustrates the type of local cooperation which is common in this part of China.

The typical village fair includes a grain merchant, a butcher, several tea houses, a few oil merchants, some firewood booths, vegetable booth, poultry stands, wandering native doctors, dentists, and fortune tellers. In spite of the extremely small area occupied by the fair grounds, it is interesting to note that a kind of system of automatic zoning has come into effect. For instance, it is almost a rule that the grain markets are located at the temple or other spacious grounds, whereas the tea houses, fortune tellers, and the wandering native doctors and dentists always occupy the center areas of the fair.

4. Farms and Field Patterns

One of the most striking features of the farms of the Basin is the predominance of terraced cultivated fields. Probably nowhere else in all China--with the possible exception of the loessial northwest--does one find the use of slope lands and the building of terraces so universal and so highly perfected as in the Szechuan Basin. Most of the low, round, amphitheater-like hills of the Basin are terraced and cultivated.

The terraced steps are of various widths. Each terrace rises above the preceding one (Fig. 15) and in many cases is faced by a wall of bare sandstones or shales. Each terrace is irrigated from the one below by a small stream of water regulated generally by some simple lifting device, such as a windless, driven by men or animal power. Generally speaking, most of these terraced fields are irregular, depending upon the specific land forms. In Chengtu Plain the fields tend to be rather square or oblong in shape, but most of them have irregular forms, owing to the need of fitting them into irrigation systems. In general, the units of the fields in Chengtu Plain, on account of its more continuous flat topography, are much larger than those in other parts of the Basin.

In the Basin, all land to be planted in rice, whether terraced or otherwise, is put, if possible, under water--generally a little over one foot deep--for the rice season. The field boundaries in most cases follow the natural elevations.